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ASSESSING GREEN AND SHARIAH CLAIMS: DUAL ACCOUNTABILITY IN GREEN ISLAMIC FINTECH

Anom Garbo[1,2], Joko Setyono[1], Anik[3]
[1] Doctoral Program in Islamic Economics, Sunan Kalijaga State Islamic University, Yogyakarta, Indonesia
[2] Islamic Economics Study Program, Islamic University of Indonesia, Yogyakarta, Indonesia
[3] Islamic Banking Study Program, Alma Ata University, Yogyakarta, Indonesia
anom.garbo@uii.ac.id

Abstract

This study aims to formulate a conceptual framework for rereading *green finance* - based *Islamic FinTech* through the perspectives of Islamic Ecotheology, *maqāṣid al-sharī'ah,* and sustainability governance. Using *a narrative literature review,* this study synthesizes fragmented literature on *Islamic FinTech, green finance, greenwashing, shariah governance, ecological governance,* Islamic Ecotheology, and *maqāṣid al-sharī'ah.* The results of the study indicate that *Islamic FinTech* is still largely understood within a legal technical framework, particularly regarding service efficiency, financial inclusion, and contract compliance. At the same time, *green finance* faces the risk *of greenwashing* when green claims are not accompanied by evidence of impact. In the context of *Islamic FinTech,* this issue develops into a double legitimacy risk because green claims can meet with sharia claims that are not necessarily oriented towards *maqāṣid.* This study proposes *shariah ecological governance* as a conceptual framework that connects *shariah screening, ecological screening, maqāṣid assessment, impact reporting, digital traceability,* ecological shariah audit, and stakeholder accountability. The study's primary contribution lies in shifting the understanding of *Islamic FinTech from a transaction platform to a maqāṣid-* based impact accountability regime and ecological responsibility.
Keywords: *Islamic FinTech*; *green finance*; Islamic ecotheology; *maqāṣid al-sharī'ah*; *shariah ecological governance.*

1. Introduction

crisis has transformed the way the financial sector is understood. Finance can no longer be positioned as a neutral mechanism that simply allocates capital based on risk and return, as financing decisions influence the direction of production,

consumption, resource exploitation, and the quality of life across generations. In this context, *green finance* has emerged as a response to the need to direct capital toward lower-carbon, environmentally friendly, and sustainability-oriented economic activities. The development of instruments such as green bonds, *green sukuk,* sustainable investment, and ESG-based financing demonstrates that the financial sector is beginning to be burdened with broader responsibilities beyond simply ensuring market efficiency (Addy, 2024a; MK Alam et al., 2021a; Ulfah et al., 2023a) . However, the expansion of the green agenda in finance also brings new challenges: not all green claims reflect actual ecological impacts.

In practice, *green finance* is vulnerable to legitimacy issues. Sustainability claims can be used as reputational language when green reporting, classification, and narratives are not accompanied by verifiable evidence of impact. The phenomenon *of greenwashing* shows that ecological claims often emerge through ambiguous language, selective disclosure, opacity, or a decoupling between symbolic commitments and substantive actions (Dempere et al., 2024a; Lublóy et al., 2025a) . Therefore, the challenge for *green finance* is not simply to expand the number of green instruments, but also to ensure that these instruments have accountability mechanisms capable of tracking fund use, measuring impact, and preventing frivolous sustainability claims. At this point, sustainability issues are no longer simply seen as a financing agenda, but also as a governance agenda.

The development of *Islamic FinTech* provides an important space in this conversation. *Islamic FinTech* has expanded access to Islamic finance through digital services, *Islamic crowdfunding, peer-to-peer financing, digital zakat, digital waqf,* digital payments, *blockchain,* and *robo-advisory.* The literature shows that these innovations have the potential to improve financial inclusion, service efficiency, transaction transparency, and the reach of Islamic finance beyond the previously dominant banking model (Alsaghir, 2023a; Haridan et al., 2023a; M.M. Rahman, 2022) . However, technological growth does not automatically result in a stronger ethical orientation. A fast platform is not necessarily fair, an inclusive platform is not necessarily ecological, and a contractually valid platform does not necessarily fulfill *the maqāṣid al-sharī'ah* substantively.

The fundamental problem lies in the tendency of *Islamic FinTech* to be largely interpreted within a technical legal framework. Sharia compliance is often understood through the validity of contracts, the avoidance of riba (usury), *gharar (gharar*), and *maysir (gambling),* and the conformity of product structures to fatwas (religious edicts) and regulations. This framework remains crucial because contractual compliance is a fundamental requirement in Islamic finance. However, such compliance is insufficient for *Islamic FinTech* to contribute to the sustainability agenda. A product may be contractually halal, but it remains problematic if the funds raised or channeled support activities that damage the environment, widen inequality, or fail to generate demonstrable socio-ecological benefits. Therefore, *Islamic FinTech* needs to move beyond mere Sharia compliance to *maqāṣid-oriented finance,* that is, from formal

compliance to proving *maslahah (benefit)* and the quality of impact (Alhammadi et al., 2020b; Hudaefi & Badeges, 2021a; Marzuki et al., 2023a) .

Islamic FinTech readings within the context of sustainability. Tawhid rejects the separation between economic activity and spiritual responsibility. The Caliphate positions humans as stewards of the earth, not absolute owners of resources. Amanah demands accountability for power, funds, technology, and information. *Mīzān* emphasizes the importance of balance, while *fasād* and *iṣlāḥ* provide normative language for understanding ecological damage and encouraging restoration (D. Ali & Agushi, 2024a; Basri, 2024a; Leli, 2021a; Quddus, 2017a) . However, these values are insufficient if they exist solely as general ethics. Ecotheology needs to be translated into institutional mechanisms capable of guiding product design, project selection, fund use, impact reporting, and oversight of *Islamic FinTech platforms.*

Maqāṣid al-sharī'ah can bridge the gap between Islamic ecotheological values and digital financial governance. The protection of religion, life, intellect, descendants, and property can be reinterpreted in the context of the ecological crisis, particularly through the expansion of *hifẓ al-bī'ah* as the contemporary horizon *of maqāṣid.* With this approach, environmental protection is not an additional issue outside of sharia, but rather part of protecting life, the sustainability of generations, the quality of wealth, and spiritual trust. The literature on *maqāṣid* in Islamic finance has shown that sharia objectives can be developed as an instrument for evaluating the ethical and social performance of Islamic financial institutions (Hudaefi & Badeges, 2021a; Mergaliyev, Asutay, Avdukić, et al., 2019) . The integration *of maqāṣid* with ESG also shows that Islamic values can be linked to modern sustainability assessment (Muhamad et al., 2022a; Raimi et al., 2024a; Zain et al., 2024a) .

However, the available literature still shows a disconnect. *Islamic FinTech literature* tends to emphasize technology adoption, financial inclusion, contract compliance, and platform risks. *Green finance literature* focuses more on instruments, *ESG disclosure,* sustainable investment, and the risk of *greenwashing.* Meanwhile, Islamic ecotheology and *the maqāṣid al-sharī'ah* are often presented as normative foundations, but have not been widely translated into digital platform governance. This disconnect results in the lack of a framework that simultaneously examines both sharia and ecological claims in *Islamic FinTech. Green Islamic FinTech* faces a dual legitimacy risk: it can appear green narratively and sharia-compliant contractually, but it may not necessarily demonstrate substantive ecological impact and benefits (Dempere et al., 2024a; Shalhoob, 2025a) .

Based on this gap, this article aims to compile a critical narrative synthesis of the literature on *Islamic FinTech,* Islamic Ecotheology, *maqāṣid al-sharī'ah, green finance, greenwashing, shariah governance,* and *ecological governance.* Methodologically, *a narrative literature review* is used not only to summarize the literature, but also to construct conceptual relationships between fields that have been fragmented. This article proposes *shariah ecological governance* as a *proposed conceptual framework,* not as an established theory. This framework is intended to connect *shariah screening, ecological screening, maqāṣid assessment, impact reporting, digital traceability,*

shariah ecological audit, anti-greenwashing verification, and *stakeholder accountability.* The main contribution of this article lies in the shift in the way of reading *Islamic FinTech* : from a transaction platform that complies with contracts to an impact accountability regime based on *maqāṣid* and ecological responsibility. Thus, the main issue is not only how *Islamic FinTech* becomes green and sharia compliant, but also how green claims and sharia claims can be tested simultaneously through *maqāṣid accountability* and proof of ecological impact.

2. Literature review

2.1 *Green Finance* and Ecological Accountability Study

Green finance has developed in response to the ecological crisis that is increasingly impacting economic and financial stability. Climate change not only causes environmental damage but can also disrupt asset values, corporate liquidity, portfolio stability, and the financial system's capacity to channel financing sustainably. In this context, *green finance* is understood as a mechanism to direct capital to more environmentally friendly economic activities, support the transition to a low-carbon economy, and strengthen the integration of environmental, social, and governance into financial practices (Kashi & Shah, 2023; Lutsiv et al., 2024) .

However, *green finance* is not without its critics. When green finance relies solely on labels, taxonomies, project classifications, and administrative reporting, sustainability claims can become reputational symbols without adequate evidence of ecological impact. This risk is known as *greenwashing,* which involves the use of green claims that do not fully reflect actual environmental performance (Dempere et al., 2024a; Spaniol et al., 2024) . *Greenwashing* can also occur through sustainability narratives, future commitments, and reporting that are difficult to objectively verify (Montgomery et al., 2023) . Therefore, *green finance* requires *ecological governance,* namely institutional mechanisms that ensure that financing, reporting, and sustainability claims can be tested against actual ecological impacts.

2.2 *Islamic FinTech* and Criticism of Legal-Formal Compliance

Islamic FinTech is a form of digitalization of Islamic finance that combines Islamic principles with modern financial technology. The literature links *Islamic FinTech* with peer-to-peer financing, crowdfunding, *digital zakat (alms), digital waqf (waqf),* robo-advisory, *blockchain,* and Islamic investment platforms (Ajouz & Abuamria, 2023; H. Ali, 2019; Razak, 2020) . This development is seen as capable of expanding financial inclusion, accelerating services, increasing transparency, and diversifying Islamic financial products (Farah, 2025; Haridan et al., 2023b) . In the context of *green finance,* the digital nature *of Islamic FinTech* provides opportunities for more transparent screening, tracing, reporting, and verification of green financing projects.

However, the potential of technology does not automatically make *Islamic FinTech* an ethical and sustainable instrument. Critics of Islamic financial practices point out that the industry is often trapped in a legal-formal

approach, assessing Sharia compliance primarily through contractual structure and compliance, while social, economic, and ecological substance are not always at the center of evaluation (Collins, 2009; Ishak & Asni, 2020; Laldin & Furqani, 2016) . In the context of digital platforms, this problem can be even more serious because technology accelerates transactions and expands the scale of financing. Without an impact evaluation, *Islamic FinTech* can be legitimate under the contract but still finance activities that are not in line with the public interest. Therefore, *Islamic FinTech studies* need to move from halal-by-contract to *tayyib - by-impact. Tayyib - by-impact* refers to a product assessment orientation that goes beyond the validity of the contract but also considers the quality of the resulting socio-ecological impact.

2.3 Islamic Ecotheology as the Foundation of Ecological Values

Islamic ecotheology provides a normative basis for understanding the relationship between God, humans, and nature. In this perspective, nature is not viewed merely as an economic resource, but as a part of creation that has value and must be preserved through human responsibility. Islamic environmental ethics literature emphasizes the principles of tawhid, khalīfah, amanah, *mīzān, fasād,* and *iṣlāḥ* as the ecological foundations of Islam (D. Ali & Agushi, 2024b; Basri, 2024b; Quddus, 2017b; Rodin, 2017) . Tawhid affirms the unity of creation; khalīfah positions humans as guardians of the earth; amanah indicates the obligation of accountability; *mīzān* directs humans towards balance; *fasād* marks moral and ecological damage; while *iṣlāḥ* emphasizes restoration and repair.

In the context of finance, Islamic ecotheology provides a moral rationale for why economic activity must preserve nature. Islamic finance not only avoids elements prohibited by Islamic law but also ensures that economic activities do not cause harm. Thus, ecotheology broadens the horizon *of Islamic FinTech* beyond mere contractual compliance to ecological responsibility. However, ecotheology still requires additional conceptual tools to ensure its values remain normative ethics. These ecological values need to be translated into institutional principles that can be used to assess products, platforms, and the impact of financing.

2.4 Study of *Maqāṣid al-sharī'ah* and *Hifẓ al-bī'ah* as Operational Bridges

Maqāṣid al-sharī'ah serves as a bridge that translates theological values into institutional objectives. While ecotheology provides a moral rationale for preserving nature, *maqāṣid* provides an evaluation tool to assess whether financial institutions truly support such protection. In Islamic sustainable finance literature, *maqāṣid* is used to align Islamic values with sustainability, particularly through the protection of religion, life, intellect, descendants, property, and the environment (Jan et al., 2021; Julia & Kassim, 2019; Zain et al., 2024b) . The *maqāṣid framework* allows Islamic financial products to be assessed not only on the validity of their contracts but also on their contribution to welfare, justice, protection of life, and socio-ecological sustainability.

In contemporary developments, *hifẓ al-bī'ah* can be positioned as an extension *of the maqāṣid* relevant to the ecological crisis. Environmental protection is not beyond the objectives of sharia, as ecological damage will affect the lives, health, property, descendants, and social resilience of society (Ishak & Asni, 2020; Raimi et al., 2024b) . For *Islamic FinTech, hifẓ al-bī'ah* can be the basis for assessing whether a platform truly supports green financing, avoids environmentally damaging projects, and reports financing impacts transparently. Thus, *maqāṣid* makes ecotheology more operational in the context of digital financial governance.

2.5 Study of *Shariah governance, Ecological governance,* and State of the Art

Shariah governance in Islamic finance plays a role in ensuring the compliance of products, contracts, and institutional operations with Sharia principles. In the context of *Islamic FinTech,* this role is increasingly important as digital innovations introduce new transaction models, selection algorithms, data storage, and more complex forms of platform interaction (Haridan et al., 2023b) . However, *Shariah governance* that focuses solely on contract validity is insufficient to address sustainability challenges. It needs to be expanded to assess financing objects, fund utilization processes, platform transparency, and socio-ecological impacts. In other words, Sharia evaluation needs to move beyond procedural compliance to substantive accountability.

On the other hand, *ecological governance* in *green finance* emphasizes the importance of impact measurement, reporting, verification, and preventing *greenwashing.* However, *ecological governance,* in its own right, can be technocratic if it relies solely on green indicators without an ethical foundation and *maqāṣid orientation.* The integration *of sharia governance* and *ecological governance,* therefore, does not simply unify two oversight mechanisms, but shifts the basis of *Islamic FinTech evaluation* : from assessing contracts and reporting to assessing impact, verification, and accountability. Thus, the state of the art in the literature shows that *Islamic FinTech, green finance,* ecotheology, and *maqāṣid* have developed in their respective fields of study, but have not yet been brought together within a single operational sharia-ecological digital governance framework.

2.6 Conceptual Genealogy Study of Shariah- *Ecological Governance* as a Proposed Framework

Genealogically, shariah- *ecological governance* arose from the confluence of two main problems. First, *green finance* requires an accountability mechanism to avoid resorting to symbolic green claims or being vulnerable *to greenwashing.* Second, *Islamic FinTech* requires an expanded orientation from contractual compliance to the realization *of maqāṣid (* obligatory obligations), which encompass social and ecological responsibility. In the context of *Islamic FinTech,* the risk *of greenwashing* can even overlap

with shariah-washing, namely the use of the sharia label without adequate accountability for *maqāṣid* and impact. Islamic ecotheology provides the value foundation for this responsibility, while *maqāṣid al-sharī'ah* translates it into more operational institutional goals.

From this intersection, shariah- *ecological governance* can be positioned as a conceptual framework linking sharia compliance, ecological accountability, and digital platform governance. This framework includes *shariah screening* to assess the suitability of contracts and financing objects; *ecological screening* to assess environmental impacts; *maqāṣid assessment* to measure contributions to public welfare; *impact reporting* to report socio-ecological impacts; *digital traceability* to track the use of funds; and anti-*greenwashing* verification to ensure green claims can be verified. Thus, shariah- *ecological governance* is not claimed as an established theory, but as a *proposed conceptual framework* compiled from a synthesis of literature *on green finance, Islamic FinTech,* ecotheology, *maqāṣid, shariah governance,* and *ecological governance.* This framework serves as the basis for pushing *Islamic FinTech* from halal-by-contract to *tayyib* -by-ecological-impact.

3. Research methods

3.1 Research Design Method

This research uses a *narrative literature review method* with a critical approach. This method was chosen because the article does not aim to conduct a meta-analysis, calculate effect sizes, or map the entire literature bibliometrically, but rather to compile a conceptual synthesis regarding the relationship between *Islamic FinTech,* Islamic Ecotheology, *maqāṣid al-sharī'ah, green finance,* and shariah- *ecological governance. The narrative literature review* approach is relevant because the research topic lies at the intersection of several fields of study, namely Islamic studies, environmental ethics, financial technology, sustainable finance, and sharia governance. In this context, a narrative review allows researchers to read patterns, examine conceptual *tensions,* identify gaps, and build relationships between previously scattered literature.

Literature reviews play a crucial role in synthesizing empirical and theoretical knowledge, evaluating the strength of evidence, and identifying future research directions (Younas & Ali, 2021) . However, this study does not claim to be a full *systematic review* because it did not implement the full PRISMA protocol and did not conduct a formal risk of bias assessment. Transparency in the search, selection, and synthesis was used to strengthen the credibility of the method, not to transform the research design into a systematic review. Therefore, this study is positioned as *a narrative literature review* that is directed, transparent, and oriented toward developing a conceptual framework.

3.2 Literature Source Method and Search Strategy

The literature sources used in this study include peer-reviewed journal articles, review articles, academic books, book chapters, reputable proceedings, and relevant institutional documents. The literature was searched primarily through Google Scholar, Scopus and Web of Science indexed sources, ScienceDirect, Emerald, SpringerLink, Taylor & Francis, Wiley, DOAJ, and other relevant academic databases. To strengthen the regulatory and institutional context, this study also considered documents from the Financial Services Authority (OJK), Bank Indonesia, DSN-MUI, IFSB, AAOIFI, IsDB, UNEP, UNDP, and other institutions related to Islamic finance and sustainable finance.

Contemporary literature on *Islamic FinTech, green finance, greenwashing,* sustainability governance, and *digital traceability* was prioritized in the 2015–2026 publications, as these themes are rapidly evolving alongside the transformation of financial technology and the global sustainability agenda. Meanwhile, seminal literature on *maqāṣid al-sharī'ah,* Islamic ecotheology, and Islamic environmental ethics was still utilized despite being outside the scope, as it serves as a normative and conceptual foundation. English and Indonesian literature were considered as long as they met the criteria of academic relevance, source credibility, and contribution to the development of the article's argument.

The search strategy was structured around four main clusters. The first cluster was *Islamic FinTech,* with keywords such as " *Islamic FinTech* ", "Shariah-compliant *FinTech* ", "digital Islamic finance", " *Islamic crowdfunding* ", "Islamic peer-to-peer lending", " *digital zakat* ", and " *digital waqf* ". The second cluster was Islamic Ecotheology, with keywords such as "Islamic environmental ethics", "Islam and ecology", "khalifah and environment", "amanah and environment", "mizan and ecology", "fasad and environment", and "hifz al-bi'ah". The third cluster was *maqāṣid* and sustainability, with keywords such as "maqasid al-shariah and sustainability", "maqasid and *green finance* ", "Islamic sustainable finance", and "maqasid-oriented Islamic finance". The fourth cluster is *green finance* and governance, with keywords such as " *green finance* ", "sustainable finance", " *green sukuk* ", "ESG Islamic finance", " *greenwashing* ", " *impact reporting* ", "ecological accountability", and "sustainability governance".

Examples of Boolean search strings used are: (" *Islamic FinTech* " OR "Shariah-compliant *FinTech* " OR "digital Islamic finance") AND (" *green finance* " OR "sustainable finance" OR "ESG" OR " *green sukuk* ") AND ("maqasid al-shariah" OR "hifz al-bi'ah" OR "Islamic environmental ethics" OR "ecological accountability").

The search was conducted iteratively through keyword variations, backward citation tracking, forward citation tracking, and snowballing of key literature. This strategy was used because terms connecting *Islamic FinTech,*

green finance, maqāṣid, and Islamic ecological responsibility do not always appear in a uniform terminology. Thus, the search process did not rely solely on a single set of keywords but also followed the conceptual trail of the most relevant literature.

3.3 Inclusion and Exclusion Criteria

Inclusion criteria include literature that meets one or more of the following conditions: discusses *Islamic FinTech, green finance,* Islamic Ecotheology, *maqāṣid al-sharī'ah, hifẓ al-bī'ah, shariah governance, ecological governance, greenwashing,* shariah-washing, *impact reporting,* or sustainable Islamic finance; is published in a peer-reviewed journal, academic book, reputable proceedings, or credible institutional document; has direct relevance to the research question; and provides conceptual, empirical, normative, or regulatory contributions to the development of a shariah- *ecological governance framework.* For the themes of *Islamic FinTech* and *green finance,* the most recent literature is prioritized. For the themes of *maqāṣid* and Islamic Ecotheology, seminal works are still used because they provide a theoretical basis that is not necessarily dependent on the year of publication.

Exclusion criteria included popular articles without academic basis, documents without adequate bibliographic information, literature that only discussed conventional *FinTech without any connection to Islamic finance or sustainability, and articles that only mentioned green finance, maqāṣid,* or sustainability in passing without any substantive discussion. Literature was also excluded if its focus was too far from the research objectives or did not contribute to the development of the article's conceptual argument.

3.4 Literature Selection Procedure and Determination of Core Study Sources

process in this study was carried out in stages to ensure that the sources used were truly relevant to the focus of the study. The initial stage was carried out by searching for articles, reviews, book chapters, conference papers, and institutional documents discussing *Islamic FinTech,* Islamic Ecotheology, *maqāṣid al-sharī'ah, green finance, greenwashing, shariah governance,* and sustainability governance. From the initial search process, 633 literature records were obtained. After removing duplications, 412 sources remained to be filtered based on title, abstract, keywords, and thematic relevance.

In the next stage, 156 sources were selected for closer reading due to their substantive proximity to the article's main issue. Of these, 118 sources entered the in-depth thematic reading stage as a literature collection. The term literature collection in this study refers to the collection of literature used to map patterns, conceptual debates, research gaps, and potential integration between fields. Therefore, the number 118 is not intended to represent the total number of sources explicitly cited in the article, but rather as a basis for thematic reading that helps shape the direction of the conceptual synthesis.

From the literature, this article then selects core sources that are explicitly cited in the text. The selection of core sources was done purposively based on four considerations: direct relevance to the problem formulation, conceptual contribution to the development of *sharia ecological governance,* up-to-dateness in *Islamic FinTech* and *green finance issues,* and depth of argument in explaining *maqāṣid,* Islamic Ecotheology, *greenwashing, sharia washing,* and sustainable governance. In the final stage, approximately 60 core sources were used as explicit references in the article and listed in the bibliography. This number can be adjusted by final reconciliation between citations in the body of the article and the final bibliography.

To maintain transparency, the literature selection process is summarized as follows:

Table 1. Literature Selection Process

Selection Stage	Number of Literature
Records identified through database searching and supplementary sources	633
Records after duplicates removed	412
Records screened by title, abstract, and keywords	412
Records excluded after initial screening	256
Full-text/close-reading sources assessed for eligibility	156
Sources excluded after close reading	38
Sources included in thematic narrative synthesis	118
Core sources explicitly cited in the article and bibliography	±60

Source: researcher data

The distinction between the working corpus and core sources is crucial to maintaining the methodological rigor of this study. The working corpus is used to build a broad understanding of the development of the literature, while the core sources are used to support the arguments directly developed in the article. In this way, *the narrative literature review* is positioned not as an inventory of all the literature found, but rather as a critical synthesis process that selects, connects, and interprets the most relevant literature to formulate a framework for *Sharia ecological governance.*

3.5 Data Extraction and Literature Classification

Data extraction was performed on the corpus of work that had undergone thematic reading. The extracted information included the study's focus, main concepts, key arguments, methods, research context, key findings, limitations, and contributions to the development of the article's conceptual framework. The literature was then classified into three categories. First, core literature, namely sources cited explicitly because they directly contribute to the construction of the article's main argument. Second, supporting literature,

namely sources that help broaden understanding of the context of *Islamic FinTech, green finance, maqāṣid,* and sustainability governance. Third, contextual literature, namely sources used to understand the development of issues, variations in terminology, and broader research directions.

This distinction is made to ensure that the synthesis does not become simply a collection of references but remains focused on developing a conceptual argument. The core literature serves as the primary basis for writing the introduction, literature review, results, discussion, and conclusion. Meanwhile, supporting and contextual literature helps researchers understand the broader discourse landscape, identify gaps, and ensure that the proposed framework is not derived from an overly narrow reading. Thus, the final bibliography reflects the sources actually used in the article's argumentation, while the working corpus represents the broader scope of reading in the synthesis process.

3.6 Framework Analysis and Development Techniques

The analysis was conducted using a thematic narrative synthesis approach. The first stage was to read the corpus of work to identify dominant patterns in the literature on *Islamic FinTech,* Islamic Ecotheology, *maqāṣid al-sharī'ah, green finance, greenwashing,* and governance. The second stage was to compare patterns across clusters to find conceptual disconnects, particularly between sharia compliance, ecological accountability, and digital platform governance. The third stage was to select the most relevant core sources to support the construction of the arguments in the manuscript. The final stage was to compile the relationships between concepts into *a proposed conceptual framework* called *sharia ecological governance.*

Through this process, *a narrative literature review* is used not only to summarize the literature but also to construct a conceptual synthesis. The resulting framework positions Islamic Ecotheology as the foundation of values, *maqāṣid al-sharī'ah* as the evaluative bridge, *Islamic FinTech* as the digital infrastructure, *green finance* as the implementation arena, and governance as the accountability mechanism. Thus, the framework offered is not claimed to be an established theory, but rather a conceptual construct compiled from thematic readings of the literature corpus and strengthening arguments through explicitly cited core sources.

3.7 Literature Quality Assessment and Method Limitations

Literature quality assessment is conducted in a light but systematic manner. The quality assessment takes into account the reputation of the journal or publisher, clarity of the article's objectives, methodological strength, relevance to the research question, conceptual contribution, depth of argument, recency in *FinTech* and *green finance issues,* and seminal status for the literature *on maqāṣid* and Islamic ecotheology. Literature is classified based on its level of relevance: high relevance for literature that directly supports the main concept, moderate relevance for literature that strengthens

the context and debate, and supporting relevance for literature used to complement the argument.

This method has several limitations. First, *a narrative literature review* does not claim to be as comprehensive as a systematic review. Second, the literature selection still has the potential to contain subjective bias, even though it has been controlled through inclusion and exclusion criteria and a literature matrix. Third, the variety of terms such as *green Islamic FinTech,* Islamic sustainable finance, ecological accountability, shariah- *ecological governance,* and *hifẓ al-bī'ah* may result in some relevant literature not being explicitly captured. Fourth, the literature directly linking Islamic Ecotheology and *Islamic FinTech* is still limited. Therefore, the framework produced in this study is conceptual in nature and needs further testing through empirical research, including qualitative studies, policy analysis, and the development of ecological accountability-based *Islamic FinTech measurement indicators.*

4. Results and Discussion

4.1 Cross-Cluster Synthesis of Literature

A synthesis of the collected literature that has undergone thematic reading shows that the development of *Islamic FinTech* based on *green finance* cannot be understood from a single literature path. The results of this study found five interrelated synthesis nodes: the technical legal tendencies in *Islamic FinTech studies,* the disconnect between *Islamic FinTech* and Islamic Ecotheology, the position of *maqāṣid al-sharī'ah* as a link between values and governance, the emergence of the risk *of greenwashing* and *shariah washing,* and the need for *shariah ecological governance* as an integrative framework. These five nodes indicate that the available literature has actually provided important elements, but these elements have not been fully assembled into a governance architecture capable of linking shariah compliance with ecological accountability.

Islamic FinTech has offered digital infrastructure, expanded access, transaction efficiency, and innovation in Islamic financial services. *Green finance* has provided green financing instruments such as *green sukuk,* ESG-based investments, climate finance, and low-carbon financing schemes. Islamic ecotheology provides a foundation of values through tawhid, khalīfah, amanah, *mīzān, fasād,* and *iṣlāḥ. Maqāṣid al-sharī'ah* provides an evaluative language for assessing benefits, sustainability, and environmental protection. Meanwhile, the literature on governance and *greenwashing* emphasizes the importance of reporting, auditing, verification, and impact traceability. However, cross-cluster readings indicate that these five streams still often develop separately. With this flow, the results of this study are not read as a collection of stand-alone themes, but rather as a series of syntheses: from the legal technical dominance *of Islamic FinTech,* to the disconnection of ecological values, the need for a *maqāṣid bridge,* the emergence of an

accountability deficit, and finally the formulation of *sharia ecological governance.*

4.2 Legal Technical Trends in *Islamic FinTech Studies*

A review of *Islamic FinTech literature* reveals that academic attention remains largely focused on technical, legal, and operational aspects. *Islamic FinTech* is generally positioned as a means of expanding financial access, accelerating services, reducing transaction costs, and diversifying Islamic financial products. Themes such as *Islamic crowdfunding,* peer-to-peer financing, *digital zakat, digital waqf,* digital payments, *blockchain,* robo-advisory, consumer protection, and digital risk management consistently emerge in the literature (H. Ali, 2019; Farah, 2025; Haridan et al., 2023b; A. Rahman, 2022; Sudarwanto et al., 2023) . In this context, *Islamic FinTech* is the answer to the Islamic financial industry, which still tends to be banking-centric, less inclusive, and not fully adaptive to technological change (Alsaghir, 2023b; Mpofu, 2024) .

However, a closer look reveals that *Islamic FinTech studies* have not yet moved significantly toward ecological questions. Sharia compliance is still more often understood through the validity of contracts, product structure, avoidance of riba (riba), *gharar (gharar*), and *maysir (maysir*), and the role of the Sharia Supervisory Board in ensuring product suitability (Noor et al., 2021; Diniyya, Aulia, and Wahyudi, 2021; Shah et al., 2023). This orientation is important, but insufficient to address sustainability challenges. Platforms can be legally valid, technologically efficient, and inclusive in terms of access, but still fail to address whether the disbursed financing truly supports ecological well-being, avoids damage, and generates accountable impacts. At this point, *Islamic FinTech* remains strong as a *halal-by-contract mechanism,* but has not yet developed sufficiently as a *tayyib-by-ecological-impact instrument.*

4.3 The disconnect between *Islamic FinTech Green finance* and Ecotheology

The cross-cluster synthesis also reveals a disconnect between *Islamic FinTech, green finance,* and Islamic Ecotheology. *Islamic FinTech literature* primarily addresses digitalization, access, contracts, and platform risks. *Green finance literature* addresses ESG, *green sukuk,* low-carbon investments, climate finance, green taxonomy, and the transition to a sustainable economy. Islamic Ecotheology literature addresses human responsibility towards nature through the principles of tawhid, khalīfah, amanah, *mizān, fasād,* and *iṣlāḥ.* (D. Ali & Agushi, 2024b; Basri, 2024b; Quddus, 2017b) . These three currents have strong relevance for the development of *Islamic FinTech.* based on *green finance,* but the relationship between the three has not been formulated conceptually and institutionally.

Islamic ecotheology actually provides a rich foundation for expanding the orientation of *Islamic FinTech.* Tawhid rejects a perspective that treats nature as an object of free exploitation. The Caliphate positions humans as guardians

of the earth, not absolute owners of resources. Amanah demands moral and institutional accountability. *Mīzān* reminds us of the importance of balance. *Fasād* provides a normative language for understanding ecological damage, while *iṣlāḥ* directs humans towards restoration and improvement (D. Ali & Agushi, 2024b; Leli, 2021b; Munib, 2022) . However, these values are still more often present as general ethics, not as platform design principles, financing indicators, project selection standards, or impact audit mechanisms.

This disconnect demonstrates that the primary problem is not a lack of values within Islamic tradition. Rather, the issue lies in the weak translation of Islamic ecological values into the operational mechanisms of digital finance. Ecotheology provides a moral rationale for environmental preservation, but *Islamic FinTech* requires tools that explain how these values are applied in project selection, fund tracking, impact measurement, public reporting, and accountability to stakeholders. It is in this gap that *the maqāṣid al-sharī'ah (Islamic principles)* gain a crucial position.

4.4 *Maqāṣid* as a Link between Values and Governance

The synthesis results show that *maqāṣid al-sharī'ah can be a link between Islamic Ecotheology and Islamic FinTech* governance. In the Islamic sustainable finance literature, *maqāṣid* has been used to interpret the benefit, welfare, justice, sustainability, and ecological social responsibility (Mergaliyev, Asutay, Avdukic, et al., 2019; Muhamad et al., 2022b; Raimi et al., 2024b; Zain et al., 2024b) . *Hifẓ al-dīn* links ecological responsibility with spiritual trust. *Hifẓ al-nafs* demands the protection of life from pollution, climate crisis, and environmental degradation. *Hifẓ al-'aql* relates to ecological literacy and awareness. *Hifẓ al-nasl* emphasizes intergenerational sustainability. *Hifẓ al-māl* demands productive and non-destructive management of assets. In the contemporary context, *hifẓ al-bī'ah* can broaden the horizon *of maqāṣid* to be more responsive to the ecological crisis.

However, the use of *maqāṣid* in the literature often stops short of ethical legitimacy. Many studies link *maqāṣid* to ESG, green banking, Islamic social finance, or sustainable finance, but few translate it into assessment procedures for digital platforms. Yet, *maqāṣid* can help assess whether a platform is not only legally valid but also delivers tangible benefits, avoids harm, and maintains sustainability. Thus, *maqāṣid* is not merely normative language but can be developed into an institutional evaluation tool.

In this position, *maqāṣid* serves as a bridge between moral language and governance. It can transform Ecotheology from a normative value into a more operational evaluation framework. It can also transform *Islamic FinTech* from a mere transaction platform into a platform for benefit whose impact can be tested. Without *maqāṣid,* Ecotheology risks remaining at the level of general ethics; without Ecotheology, *maqāṣid* risks losing its ecological depth; and without governance, both are difficult to operate within a digital platform system.

4.5 *Greenwashing* and *Shariah washing* as Accountability Issues

A review of the *green finance literature* shows that green financing provides a significant opportunity for *Islamic FinTech. Green finance* opens up funding opportunities for renewable energy, low-carbon projects, sustainable infrastructure, *green sukuk,* and ESG-based investments (Abbas et al., 2023; Addy, 2024b; A. Alam, 2023; Phan, 2024; Ulfah et al., 2023b) . Financial technology can strengthen this agenda through data analytics, *blockchain,* portfolio transparency, and traceability of fund usage. In the context of Islamic finance, *green sukuk* and asset-based financing demonstrate the intersection of Sharia principles and sustainability goals.

However, *green finance* is not free from legitimacy risks. When green claims are supported solely by labels, taxonomies, or administrative reports, green finance can become a reputation strategy. *Greenwashing* occurs when sustainability claims are not accompanied by verifiable evidence of impact. In *Islamic FinTech,* this risk is further compounded because green claims can overlap with Sharia-compliant claims. A platform can appear green and Sharia-compliant, but may not necessarily demonstrate its impact on the public good and the environment.

This is where the issue *of shariah washing arises.* The sharia label can stop at the formality of the contract without proving *the maqāṣid (objectives of action*) and socio-ecological impacts. Consequently, the legitimacy risk is doubled. *Greenwashing* occurs when green claims are not supported by evidence of impact. *Shariah washing* occurs when sharia claims do not move beyond contractual validity. When the two converge, *Islamic FinTech* has the potential to build symbolic legitimacy: legitimate in appearance, green in narrative, but not necessarily substantively responsible. These findings demonstrate that the fundamental issue is not simply how to create sharia-compliant or green-labeled products, but how to ensure that both sharia and green claims are equally testable.

4.6 *Shariah ecological governance* as a result of conceptual synthesis

From the overall reading, the results of this research synthesis point to the need to develop *Sharia ecological governance.* This framework was born from the realization that *Sharia governance* and *ecological governance* have largely developed along separate paths. *Sharia governance* assesses contracts, transaction objects, product structures, and operational compliance. *Ecological governance* assesses impact, reporting, auditing, verification, and preventing *greenwashing.* Both are important, but neither is sufficient on its own. *Sharia governance* that is too legally formal can fail to recognize ecological impacts. *Ecological governance* that is too technocratic can lose its ethical orientation and *maqāṣid.*

Shariah ecological governance is therefore understood as a framework that reconciles sharia compliance and ecological accountability within a single *Islamic FinTech governance architecture.* This framework encompasses

several interrelated elements. *Shariah screening* is used to assess the suitability of contracts, transaction objects, product structures, and revenue sources. *Ecological screening* is used to assess the environmental impact of financed projects or activities. *Maqāṣid assessment* assesses the product's contribution to protecting religion, life, intellect, descendants, property, and the environment. *Impact reporting* ensures that social and ecological impacts are reported transparently and measurably. Anti- *greenwashing* verification ensures that green claims are not merely promotional language. *Shariah ecological auditing* connects sharia audits with ecological impact audits. *Digital traceability* is used to track fund flows, financing objects, and impact achievements. *Stakeholder accountability* involves regulators, the Sharia Supervisory Board, investors, users, financing recipients, and affected communities.

These elements do not stand alone, but form a governance chain that moves from initial assessment, process control, impact verification, and public accountability. *Shariah screening* and *ecological screening* serve as the initial gateway to ensure that products are not only legally valid but also ecologically sound. *Maqāṣid assessment* provides a substantive measure of the intended benefit. *Impact reporting, digital traceability,* and anti- *greenwashing* verification ensure that sustainability claims are traceable and verifiable, and not merely reputational narratives. Meanwhile, *Shariah ecological audits* and *stakeholder accountability* strengthen oversight mechanisms to ensure platforms are not only formally compliant but also socially and ecologically responsible.

This framework is not claimed to be an established theory. It is more appropriately positioned as a *proposed conceptual framework* born from a synthesis of the literature on *Islamic FinTech,* Islamic Ecotheology, *maqāṣid al-sharī'ah, green finance,* governance, *greenwashing,* and *shariah washing.* The main contribution of this research is not simply adding an ecological dimension to *Islamic FinTech,* but rather formulating the need for a dual accountability regime: sharia accountability based on *maqāṣid* and ecological accountability based on evidence of impact. Thus, the direction of *Islamic FinTech development* needs to move from *halal-by-contract* to *tayyib-by-ecological-impact,* that is, from contractual compliance to accountable ecological accountability.

5. Discussion

5.1 Rereading *Islamic FinTech* as Accountability Infrastructure

This discussion stems from one central argument: *Islamic FinTech* based on *green finance* cannot be judged solely by two seemingly convincing labels: sharia and green. Both labels are meaningful only if they can be justified. Sharia claims require proof of *maqāṣid (objectives*), while green claims require proof of ecological impact. Therefore, *sharia ecological governance* in this article is positioned as a framework connecting these two forms of

accountability. This framework does not simply add environmental issues to *Islamic FinTech* but also shifts the understanding of *Islamic FinTech* from a transaction platform to an accountability infrastructure.

Islamic FinTech literature is well established in explaining the contribution of digital technology to inclusion, efficiency, service innovation, and expanding access to Islamic finance. *Islamic FinTech* also developed in response to the Islamic finance industry, which still tends to be bank-centric, cautious about risks, and has not fully reached groups outside of formal financial services (Alsaghir, 2023b) . In practice, digital technology has strengthened Islamic financial services through *digital banking, Islamic crowdfunding,* digital zakat and waqf, *blockchain,* and *robo-advisory systems* that can support compliance and service efficiency (Haridan et al., 2023b; A. Rahman, 2022) .

However, technological growth does not automatically equate to increased accountability. A fast platform is not necessarily fair; an inclusive platform is not necessarily ecological; and a legally valid platform does not necessarily fulfill substantive Sharia objectives. Studies on *Islamic FinTech* show that academic attention is still largely focused on technology acceptance, Sharia compliance, consumer protection, and platform risks (Noor, 2021; Shah et al., 2023) . While these aspects are important, they are insufficient to answer the more fundamental question: does Islamic financial technology truly direct funds toward activities that preserve life, prevent harm, and generate demonstrable benefits?

The conceptual tension between *Sharia-compliant finance* and *Maqāṣid-oriented finance* becomes relevant in this context. Contractual compliance remains a minimum requirement, but it should not be treated as an endpoint. Critics of the Islamic finance industry point out that overly formal performance measures often fail to reflect the higher ethical objectives of Islamic financial institutions (Alhammadi et al., 2020a) . Other critics also assert that the growth of Islamic financial institutions does not always align with the achievement of the social and sustainability goals envisioned by Sharia (Marzuki et al., 2023b) . Thus, the transition from halal (contractually halal) to *tayyib* (impact-based) is not simply a terminological choice, but rather a conceptual correction to how *Islamic FinTech* has been understood.

5.2 *Maqāṣid* Ecotheology and the Shift from Label to Impact

The research findings show that Islamic Ecotheology provides a strong foundation of values, but these values have not been widely operationalized in *Islamic FinTech governance.* At this point, Ecotheology should not be understood as a normative addition to discussions of *green finance.* This value framework actually changes the way financing is interpreted. Financing is not simply a process of channeling funds, but a moral act that determines whether resources are directed to preserve life or prolong destruction.

Tawhid, khalīfah, amanah, *mīzān, fasād,* and *iṣlāḥ* provide an ethical framework for understanding the relationship between humans, the economy,

and nature. Tawhid rejects the separation of economics from spiritual responsibility, while khalīfah positions humans as stewards of the earth, not absolute owners of resources. Amanah demands accountability for the power of technology, funds, and information (Leli, 2021b; Quddus, 2017b) . *Mīzān* reminds us that economic progress must be in balance, while *fasād* and *iṣlāḥ* provide normative language for interpreting ecological damage while encouraging improvement (D. Ali & Agushi, 2024b; Basri, 2024b; Munib, 2022) .

However, values will not work in digital platforms if they are not translated into institutional mechanisms. Ecotheology provides the rationale for preserving nature, but *FinTech platforms* need tools to address how that preservation is carried out. This is where *the maqāṣid al-sharī'ah (Islamic principles)* play a strategic role. *Maqāṣid* provides an evaluative language that can connect theological values with governance design. In Islamic finance literature, *maqāṣid* has been used to assess the welfare, welfare, justice, and social impact of Islamic financial institutions (Hudaefi & Badeges, 2021b; Mergaliyev, Asutay, Avdukic, et al., 2019) .

The protection of religion, life, intellect, descendants, and property can be reinterpreted in the context of sustainability, particularly through the expansion *of hifẓ al-bī'ah* as the ecological horizon *of maqāṣid.* With this approach, protecting the environment is not an additional issue outside of sharia, but rather part of the protection of life, property, generations, intellect, and spiritual trust. Studies on the integration *of maqāṣid* and ESG in takaful show that *maqāṣid principles* can bridge the gap between Islamic values and modern sustainability evaluations (Zain et al., 2024b) . Studies on *Islamic sustainable finance* also confirm that *maqāṣid* can support green entrepreneurship, sustainable financing, and more equitable growth (Raimi et al., 2024b) .

Therefore, *maqāṣid* should not be introduced after a product has been designed, as if it were merely an ethical justification. The *maqāṣid framework* needs to be present from the outset as a means of assessing the feasibility of financing, the direction of fund use, the quality of impact, and the form of accountability. The use of *the Maqāṣid al-sharī'ah* Index in assessing Islamic bank performance demonstrates that *maqāṣid* can be translated into a more systematic evaluation instrument (Alhammadi et al., 2020a) . In this article, *maqāṣid* is understood as the moral rationality of governance, not merely a normative concept.

5.3 Dual Legitimacy and the Need for Verification

Green finance provides a significant opportunity for *Islamic FinTech,* providing instruments to finance renewable energy, low-carbon projects, sustainable infrastructure, *green sukuk,* and ESG-based investments. *FinTech* can strengthen this agenda through data analytics, portfolio transparency, and traceability of fund usage (Addy, 2024b) . In Islamic finance, *green sukuk*

demonstrates a concrete intersection between sharia principles and environmentally friendly project financing (A. Alam, 2023; Ulfah et al., 2023b) . Therefore, the intersection of *green finance* and *Islamic FinTech* appears promising, especially when both embrace the language of ethics, responsibility, and sustainability.

However, this promising space also carries legitimacy risks. *Greenwashing* occurs when sustainability claims are not accompanied by adequate evidence of impact. The literature shows that *greenwashing* can occur through ambiguous language, irrelevant claims, selective disclosure, opacity, and even a decoupling between symbolic and substantive actions (Dempere et al., 2024b; Lublóy et al., 2025b) . In some contexts, ESG disclosure can even be a superficial signal if not supported by actual performance improvements (Xu et al., 2023; Zhu et al., 2025) .

In *Islamic FinTech,* these risks become more complex because green claims can clash with sharia claims. A platform can appear green because it finances environmentally friendly sectors, while simultaneously appearing sharia-compliant because its contracts comply with formal requirements. However, these two labels do not necessarily prove benefits. This is where *shariah-washing* becomes relevant, namely when the sharia label stops at formal validity without proving *maqāṣid (* objectives), benefits, and socio-ecological impacts. Studies on the relationship between ESG and Islamic finance principles show that stakeholder trust increases when sustainability practices are truly aligned with *maqāṣid (objectives*), not merely symbolic claims (Shalhoob, 2025b) .

Therefore, *green finance* -based *Islamic FinTech* requires dual verification. Sharia verification is necessary to ensure that products are not only free from prohibited elements but also oriented towards *maqāṣid (the goals of the organization*). Ecological verification is necessary so that green claims can be tracked, measured, reported, and tested by stakeholders. *Impact reporting* and independent audits are crucial because they can reduce the scope for unsubstantiated claims (Di Giudice & Rigamonti, 2020). Experience with mandatory emissions reporting also shows that increased transparency and accountability can reduce *greenwashing* behavior. (Luu et al., 2025) .

Thus, the primary risk *of green Islamic FinTech* is not simply failure to comply with contracts or meet green standards, but failure to demonstrate both simultaneously. Without these two layers of verification, *Islamic FinTech* risks becoming a confluence of two forms of imagery: sharia-compliant and sustainability-compliant. This is where Muslim investor literacy becomes crucial, as investors need to look beyond green and sharia-compliant labels. Market trust should not be built on promotional language, but on clear, comparable, and verifiable impact information.

5.4 *Shariah ecological governance* as a channel of accountability

Sharia ecological governance should be read not as a list of administrative procedures, but as a flow of accountability. This framework begins with the earliest questions about the feasibility of the contract and its ecological viability, then moves on to assessing *the maqāṣid (* obligatory objectives), proving impact, traceability of funds, integrated audits, and accountability to affected parties. In this way, governance not only oversees transactions but also safeguards the moral and ecological direction of the transactions themselves.

This idea unites two governance traditions that have often operated separately. *Shariah governance* emphasizes contractual compliance, the role of the Shariah Supervisory Board, Shariah audits, disclosure, transparency, consumer protection, and control over non-Sharia-compliant activities (Grais & Pellegrini, 2006; Zain & Shafii, 2018) . In more recent developments, the quality of the Shariah Supervisory Board, Shariah audits, and disclosure mechanisms have also been linked to the quality of compliance, reputation, and stakeholder trust (MK Alam et al., 2021b; Mukhibad, 2022) .

Meanwhile, *ecological governance* emphasizes *ESG disclosure, sustainability reporting, environmental screening, impact measurement,* audits, and verification of sustainability claims. Strong corporate governance tends to support more comprehensive sustainability reporting (Brogi & Lagasio, 2025) . Other studies show that governance indicators such as government effectiveness, regulatory quality, the rule of law, and corruption control play a role in supporting environmental sustainability (Sachan et al., 2024) . Therefore, *ecological governance* is not only concerned with reporting but also with the quality of institutions that make environmental claims credible.

If *sharia governance* stands alone, the approach may fail to understand ecological impacts. If *ecological governance* stands alone, the approach can become technocratic and lose the depth of *maqāṣid (objectives of governance*). Both need to be brought together within a single architecture. Within this framework, *sharia screening* and *ecological screening* serve as the starting point; *maqāṣid assessment* provides substantive measures; *impact reporting* makes impacts legible; *digital traceability* enables fund flows and financing objects to be tracked; *anti-greenwashing verification* safeguards green claims from empty hype; and *sharia ecological audit* brings together sharia audits and impact audits.

The role of the Sharia Supervisory Board within this framework also needs to be expanded. The Sharia Supervisory Board (SSB) is not sufficient to simply assess the suitability of contracts; it also needs to understand the ecological dimensions of financing objects, impact risks, and the quality of sustainability reporting. In the *FinTech context,* technologies such as *robo-advisory, blockchain,* and digital reporting systems can strengthen the SSB's function by providing faster, more documented, and more traceable

information (Haridan et al., 2023b) . The literature on *blockchain* and sustainability reporting also shows that digital technology can strengthen transparency and reliability of information when used within appropriate governance designs (Almadadha, 2024; Rerung, 2024) .

The contribution of this framework is not merely a new name, but rather a structured relationship between the elements. Sharia compliance provides a moral orientation; ecological accountability provides a mechanism for proving impact; *and maqāṣid* serves as the bridge connecting the two. Thus, *Islamic FinTech* is questioned not only about the validity of its contracts, but also about whether its financing brings benefits, prevents harm, and is accountable to humans and the environment.

5.5 Theoretical, Practical and Regulatory Methodological Contributions

Methodologically, the strength of this article lies in its use of *a narrative literature review* not as a summary technique but as a synthesis tool to transform fragmented literature into a coherent conceptual flow. Rather than simply mapping the literature on *Islamic FinTech, green finance,* Islamic ecotheology, *maqāṣid,* and governance in parallel, this article organizes them into a single flow that moves from gaps, fragmentation, accountability deficits, to the formulation of a framework. This approach is important because the issue of *Islamic FinTech* based on *green finance* cannot be adequately explained from a single discipline. It requires a reading that connects the literature on Islamic finance, Islamic environmental ethics, sustainability governance, *FinTech,* and *greenwashing.*

The methodological contribution lies in reading the literature as a process of constructing relationships between concepts, rather than simply an inventory of themes. This article uses a narrative review to construct *a proposed conceptual framework* for *sharia ecological governance.* Thus, the method employed goes beyond topic mapping, but rather toward establishing the relationships between values, instruments, risks, and governance. Here, the literature review becomes a space for producing conceptual arguments, not simply a summary of previous research.

Theoretically, this article offers three extensions. First, Islamic ecotheology is expanded from environmental ethics to digital financial governance. Second, *the maqāṣid al-sharī'ah* is expanded toward ecological accountability, so that *hifẓ al-bī'ah* does not cease to be a normative claim but becomes the basis for impact assessment. Third, *Islamic FinTech* is positioned as a medium *for sustainable Islamic digital finance,* not merely a platform for Islamic financial services. The literature on the integration of ESG *maqāṣid,* Islamic sustainable finance, and green Islamic finance shows that this direction has a strong conceptual basis (Hartanto, 2024; Osman, 2023; Raimi et al., 2024b; Zain et al., 2024b) .

Thus, the state of the art offered by this article lies in shifting from discussing *Islamic FinTech* as a service innovation to *Islamic FinTech* as an

impact governance regime based on *maqāṣid* and ecological accountability. The most important theoretical contribution is the assertion that sustainability in *Islamic FinTech* must be demonstrated through two layers of accountability: *maqāṣid compliance* and ecological impact measurability. This article goes beyond simply stating that *Islamic FinTech* needs to be greener, but also demonstrates why sharia and green claims must be tested together.

Practically, this discussion directs *Islamic FinTech platforms* to develop *ecological screening,* reporting on the impact of green projects, avoiding financing environmentally damaging sectors, fund traceability systems, and ecological Sharia audits. Platforms can leverage data analytics to screen projects based on Sharia and ecological criteria, as green *FinTech* has been used for green project crowdfunding, impact tracking, environmentally friendly project investment, and renewable energy trading (Addy, 2024b; Ashta, 2023) . Independent audits and *blockchain technology* can also strengthen transparency and reduce the risk of insubstantial sustainability claims (Almadadha, 2024; Di Giudice & Rigamonti, 2020) .

From a regulatory perspective, this article demonstrates the need for integrated *FinTech regulation,* Islamic finance, and the green taxonomy. Regulators should not only ensure platform legality and consumer protection; they should also promote *green Islamic FinTech guidelines, maqāṣid* -based *impact reporting standards, and a Sharia ecological audit* model. Sharia Supervisory Boards, auditors, and supervisory authorities need tools to assess not only the validity of contracts but also the direction of financing and the quality of its impact. Muslim investors also need easy-to-understand impact information to avoid relying solely on green and Sharia labels.

Further research agendas can be directed more operationally at developing *the Shariah ecological governance* Readiness index, the *maqāṣid*-based *impact reporting model,* empirical studies on *ecological screening* on *Islamic FinTech platforms,* analysis of *greenwashing* and *shariah washing* on green Islamic finance products, as well as comparative studies of Indonesia and Malaysia in the development of *green Islamic FinTech.* (Muryanto, 2022; Shah et al., 2023; Ulfah et al., 2023b; Zain et al., 2024b) . This agenda is important not to expand the article excessively, but to show that *the proposed conceptual framework* offered has room for empirical testing and development.

Thus, the direction of *Islamic FinTech development* is not solely determined by technological sophistication, market growth, or speed of service. The future of *Islamic FinTech* depends more on the ability to demonstrate that Islamic financial technology truly serves the public interest. A mature *Islamic FinTech* platform is one capable of demonstrating where funds flow, their impact, who benefits, who is potentially affected, and how the entire process is accounted for in both sharia and ecological terms. It is at this point that *sharia ecological governance* finds its relevance as a framework for

directing *Islamic FinTech* from halal (contractually halal) to *tayyib (virtuous)* through ecological impact.

4. Conclusion and Suggestions (bold 12 pt)

This article concludes that *green finance* -based *Islamic FinTech* is not sufficiently understood as a fast, inclusive, and contract-compliant innovation in Islamic financial services. The main challenge lies in the platform's ability to demonstrate that sharia-compliant and green claims actually generate verifiable benefits and ecological impacts. A literature synthesis shows that *Islamic FinTech* still tends to operate within a legal technical paradigm, while Islamic ecotheology and *the maqāṣid al-sharī'ah (Islamic principles)* have not been fully translated into digital platform governance.

Based on these findings, this article proposes *shariah ecological governance* as a conceptual framework that connects shariah compliance, ecological accountability, *maqāṣid assessment,* impact reporting, digital traceability, ecological shariah auditing, and stakeholder accountability. The main contribution of this article lies in shifting the way of reading *Islamic FinTech* : from a transaction platform to a *maqāṣid- based impact accountability regime* and ecological responsibility. Theoretically, this article extends Islamic Ecotheology and *maqāṣid* into the discourse of *sustainable Islamic digital finance.* Practically, this framework provides direction for platforms, Sharia Supervisory Boards, auditors, regulators, and investors to assess products not only from the validity of the contract, but also from the quality of its impact. Further research is recommended to develop indicators of *shariah ecological governance* readiness, a *maqāṣid-* based *impact reporting model,* and empirical studies on *green Islamic FinTech practices,* including an analysis of *greenwashing* and *shariah washing* in sustainable Islamic financial products.

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